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GEORGE W. MYERS, PRINTER.

## SELF-EXAMINATION; OR 365 QUESTIONS, BRING ONE FOR EVERY DAY IN THE YEAR.

NOVEMBER.

11. Have I excused or combated, the indisposition of the body to religious exercises?
12. Am I careful in examining what is the peculiar bias of my mind, and what peculiar advantage is thereby given to Satan?
13. Has my cheerfulness to-day been from levity?
14. Am I so taken up with my anxieties and trials, that they overpower the sense of my mercies?
15. Do I wish to hide from my fellow creatures, what I cannot hide from God? (Heb. iv. 13.)
16. In the want of comfort, do I blame the preacher, or my own prayerless heart?
17. Have I faith to believe I can do all things through Christ strengthening me; and do I act on this principle?

## MISSIONARY.

From the London Christian Observer.

### THE VAUDOIS MISSIONARY.

An old Popish writer (see Reiner's Saccob's book, A. D. 1258) complains that "the manner in which the Waldenses and heretics disseminate their principles among the Catholic people, was by carrying with them a box of trinkets, or articles of dress. Having entered the house of a family of the country and disposed of some of their goods, they intimated that they had commodities far more valuable than these—namely jewels, which they would show if they could be protected from the clergy. They would then give their purchasers a Bible or Testament; and thereby many were deluded into heresy." The following verses were composed in allusion to this statement. But the writer has overstepped the author in speaking of silks and jewels; for it was not likely that these humble itineraries vended such costly articles, or wished to minister to the vanity or luxury of those whom they visited.

Oh! lady fair, these silks of mine  
Are beautiful and rare—  
The richest web of the Indian loom,  
Which beauty's self might wear;  
And these pearls are pure and mild to behold,  
And with radiant light they vie;  
I have brought them with me in a weary way;  
Will my gentle lady buy?

And the lady smiled on the worn old man,  
Through the dark and clustering curls  
Which veiled her brow as she bent to view  
His silks and glittering pearls;  
And she placed their price in the old man's hand,  
And lightly turned away;  
But she paused at the wanderer's earnest call  
"My gentle lady, stay!"

"Oh! lady fair, I have yet a gem  
Which a purer lustre flings  
Than the diamond flash of the jewelled crown  
On the lofty brow of kings;  
A wonderful pearl, of exceeding price,  
Whose virtue shall not decay;  
Whose light shall be as a spell to thee  
And a blessing on thy way!"

The lady glanced at the mirroring steel,  
Where her youthful form was seen,  
Where her eyes shone clear, and her dark locks waved  
Their claspings pearls between;  
Bring forth thy pearl of exceeding worth,  
Thou traveller gray and old,  
And name the price of thy precious gem,  
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,  
As a small and meagre book,  
Unclashed with gold or diamond gem,  
From his folding robe he took:  
"Here, lady fair, is the pearl of price—  
May it prove as such to thee!  
Nay, keep thy gold—I ask it not—  
For the word of God is free."

The hoary traveller went his way  
But the gift he left behind  
Hath had its pure and perfect work  
On that high-born maiden's mind;  
And she hath turned from her pride of sin  
To the lowliness of truth,  
And given her human heart to God  
In its beauteous hour of youth.

And she hath left the old gray halls  
Where an evil faith had power,  
The courtly knights of her father's train,  
And the maidens of her bower;  
And she hath gone to the Vaudois vale,  
By lonely feet untrod,  
Where the poor and needy of earth are rich  
In the perfect love of God!

### AMERICAN SCHOOLS AT ATHENS.

A letter from Mrs. Hill, the wife of the Rev. John H. Hill, Missionary at Athens, dated May 15, 1835, is published in the last Churchman. An extract we make from it to-day exhibits a picture of the actual benefits resulting from the schools established by our Greek missions, which we are sure will gratify our readers. In speaking of the ladies at Providence, M. I. who had contributed to the establishment of a school there, she says:—  
"They will be pleased to learn, that their school still retains among its members those who were first taught in it, and although many of them have attained the age of womanhood, there is no disposition to leave an institution which has been of so much real benefit to them. They spend their time in useful employments, and in reading the word of God. They are daily instructed in the duties of the Gospel, and we cease not to pray that the Lord may open their hearts to receive the truths that are taught them. We have many visitors from all parts of the world, and few leave without tears the apartment where the objects of their benevolence are educated. They see the halt, and the maimed, and those who because of misfortune have none to pity them, made useful members of society, and preserved from being a burden to others. One poor girl of whom I think I wrote to you before, a paralytic, walking on her hands and feet, excites great interest; for many who have come to Athens within these few months remembered her a street beggar in the Island of Egina, where she had gone with other inhabitants of Athens for security during the war. Now no longer an object of charity, but an industrious, modest girl, supporting herself by the word of her hands, and one whom I hope hereafter to meet, where there will be no sickness to distort the body, nor sin to defile the soul."—*Missionary.*

From the Home Missionary.

### SUNDAY SCHOOL INSTRUCTION ADAPTED TO ADULTS.

The familiar instruction communicated in Sabbath school and Bible classes is, in most conditions of society, peculiarly adapted to improve and elevate the religious knowledge of adults as well as children, and we are happy to perceive that, in numerous instances, our missionaries are extending this species of instruction to all ages in their congregation. In most cases it has been attended with the happiest results. The following is an interesting example (from Indiana.)

Our Sabbath-school is flourishing. Last year

there were about thirty scholars; now there are upwards of sixty. The scholars are of various ages—from 45 to 10 years. Some who were much opposed to the school when it was established, are now members of it. The Bible class, on the Sabbaths of my preaching to this congregation, is composed of such in the Sabbath-school as can read, and all others who can be made willing to unite. A large proportion of the whole congregation are usually present during the exercises; and though all do not take a part in them, we trust that most of them are in some degree benefited.

## RELIGIOUS.

From the Episcopal Recorder.

### RHODE ISLAND CONVOCATION—EDUCATION SOCIETY—CONSECRATION OF CHRIST CHURCH.

On Wednesday, the 9th ult. the Rhode Island Convocation met by appointment at Lonsdale. At 4 o'clock P. M. a meeting was held of the board of managers of the Rhode Island Episcopal Education Society. The subject of ministerial education is one which is becoming daily more important, and we trust that the R. I. brethren are determined not to be left behind in the spirit of active and enterprising zeal in this good work. A defective organization of the Society, which was formed a little more than a year since, has much retarded its efforts. This defect was remedied at the late State Convention, and the present was the first meeting of the board held under the new organization. Several candidates for the ministry are pursuing their studies at Bristol College, and the preparatory school, under the patronage of this Society and its auxiliaries. At the present meeting of the board two new beneficiaries were re-elected, with a view to their connection with the promising institution at Bristol.

On Wednesday evening a meeting was held designed as preparatory to the solemn service of the morrow.

Various circumstances conspired to render the occasion on which the brethren were assembled one of unusual interest. This parish had been emphatically a child of many prayers, and its progress had been watched with much interest by the Churches. The divine blessing had been signally bestowed upon the ministrations of the word—members had been gathered into the fold of Christ—gradual, but constant additions had been made to the Church—prejudices deeply seated had been removed—a large and increasing congregation collected—and now a beautiful and commodious temple was about to be consecrated to the great head of the Church, according to the ways of our own beloved Zion. The marked solemnity that prevailed at this meeting—the fervency of the prayers and the interesting and edifying character of the addresses, were received as earnest that the divine blessing had not been sought in vain.

On the morning of the 10th inst. the clergy convened at 9 o'clock in the vicinity of the Church, when there were present, the Rt. Rev. Bishop Smith of Kentucky; Rev. Mr. Howe, of Massachusetts; Rev. Dr. Crocker, and Rev. Messrs. Brown, Munroe, Taft, Hathaway, Fenner, West, D'Wolff, Niles, Peck, Pratt, Newman, Waterman, Davis, and Cooke. At 10 o'clock the clergy, preceded by the Bishops, entered the Church, when a crowded congregation had assembled to witness the interesting services so new to most of them. The consecration service was performed by Bishop Griswold, and the deed of dedication and the sentence of consecration were read by Rev. Messrs. West and Taft. Morning prayers were read by Rev. Dr. Crocker, and the lessons by Rev. Mr. Hathaway. An instructive and edifying discourse was then preached by Bishop Griswold, from 2d Sam. xxiv. 24: "And the king said unto Araunah, nay, but I will surely buy it of thee at a price—neither will I offer burnt offerings unto the Lord with that which doth cost me nothing." The interesting occasion on which we assembled—the peculiar tokens of divine favor which the parish had received—the venerable appearance of the preacher, surrounded by sixteen of his younger brethren in the ministry—the practical and edifying character of the discourse, and the fixed and continued attention of the crowded and overflowing congregation, all contributed to inspire an interest which was deeply felt and will not soon be forgotten. The Church itself is a beautiful specimen of Grecian architecture, 53 feet wide by 73 long. The architrave extends across the whole front of the edifice, supported by six fluted Ionic columns. The interior is fitted up in a style of economy, but of chaste and beautiful neatness carpeted and cushioned throughout. The furniture of the Church and chancel is of a style corresponding with the rest. The basement story contains a convenient lecture room, an infant Sunday-school room and a vestry room.—Such an illustration of the success of convocation effort, should encourage our brethren in other states to go and do likewise. Had it not been for the divine blessing on the efforts of the R. I. Convocation, there would not have been an Episcopal Church in this now flourishing parish. The missionary who labors in this field was sent here and has been sustained by their instrumentality—and to them, under God, are we indirectly indebted for the blessed fruits that have followed. As a source of further encouragement to them, it could be added, that this parish has already paid back into the treasury of the Convocation a considerable part of the sum expended, and they will probably receive from it the present year about \$200. Yet when the missionary commenced his labor, and for two or three months after, there was not a single member of the Church in the parish; and many strong prejudices were held against our institutions, even by those who will thank God through eternity that they ever attended an Episcopal Church. We must not then be discouraged by apparent obstacles, nor must we

wait for applications for the services of the Church. Let us rather send forth our missionaries, and plant them in the waste places, and trust in the Lord to raise up both the spiritual and material temple.\*

The interesting services of the day were continued in the afternoon, when the Rev. James W. Cooke, the minister of the parish, was admitted to the holy order of priests. The house was more crowded, if possible, than in the morning. Numbers could not gain admittance; and so thoroughly were the aisles filled even to the railing of the chancel, that the imposition of hands was performed of necessity within the railing. On this occasion, prayers were read by the Rev. Mr. Pratt, and the lessons by the Rev. Mr. Fenner. The sermon was preached by Rev. Dr. Crocker, in the place of Dr. Milnor, of New York, who expected to have been present. The subject chosen by the speaker was one especially congenial with the feelings of his clerical brethren:—"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." The train of thought to which this interesting discourse gave rise was peculiarly adapted to the occasion.—The candidate was then presented by Rev. Dr. Crocker, and many of the clergy assisted in the imposition of hands. The holy communion was administered by Bishop Griswold, assisted by the Rev. Mr. Munroe; when a large number united in the celebration of this sacrament. In the evening divine service was again held, when the right of confirmation was administered for the third time in the last fifteen months; in which period forty-five individuals have renewed their baptismal vows. Prayers were read by Rev. Mr. Howe of Boston, and the lessons by the Rev. Mr. Brown. The sermon was preached by the Bishop, who is always listened to with deep interest by his children in the Lord.

On Friday morning the Convocation convened for business, when they were favored with the presence of their beloved Diocesan. In the afternoon they separated, comforted and strengthened by their brotherly intercourse, and grateful to him who had again proved to them that their labor was "not in vain in the Lord."

\* It may be well to add, that this parish is not one of those of which mention has already been made in the Recorder, as being peculiarly favoured of the Lord and is therefore to be added to the list of the illustrations of good effect of Convocational effort in Rhode Island.

### MINISTERIAL FIDELITY.

The following is extracted from Bishop Sumner's recent work on the Ministerial Character of Christ.

"All pastoral experience tends to prove the utter inefficiency of a ministry, which is not faithful in exhibiting the vital truths of the Gospel. How indeed could it be otherwise? There can be no efficacy in what has been made palatable only by adulteration. God will not honor what is not his own. He will not set his seal to a message which gives no adequate representation of his revealed will, no convincing statement of man's necessities, or of Divine love. It is on the word, which goes forth out of the pastor's mouth as out of the mouth of God himself, that the promised blessing rests.—It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it."

"The experiment has been often tried, and many a conscientious pen has been constrained to write the record of its utter failure. Witness the well-known declaration of Dr. Chalmers, in his address to the inhabitants of Cilmaney. Witness the inefficiency of Mr. Scott's pastoral labors, in the early part of his ministry, before his mind had been directed by his conversations with Mr. Newton to inquire into the nature of his own views. Soon after taking priest's orders he laments that, 'after preaching two of the most forcible discourses in his power he had been able to collect only twenty-six or twenty-seven communicants.' And in another letter of rather earlier date he says—'Whether I shall be able to make any reformation among my parishioners, I much doubt; but I tell them their duty pretty freely.'

"Nor is the result more encouraging when we proceed from the cases of individual Christians and single parishes, to similar attempts upon a larger scale in the conversion of nations. The scheme of the Platonic Christians to raise the superstructure of the gospel on the foundations of philosophy and the barren ethics of Paganism was a fruitless effort to assimilate the doctrines of the reformation to principles diametrically opposed to religious truth. Limborch's plan for converting the Jews, by keeping out of sight the peculiarities of Christianity to which they would be most opposed—the artifice of the Jesuits in China to disprove the offence of the cross, by declaring the crucifixion to be a falsehood—the conciliation of caste by the Roman Catholic missionaries in India, whose policy it was to flatter the pride of the Hindus, and fall in with their superstitious practices—were all unworthy expedients placing more dependence on the contrivances of human wisdom, than on the willingness of God to vindicate the honor of his word. They met accordingly with their deserved reward. The Abbe Dubois himself bears his testimony to the worthlessness of converts produced by the accommodating system. He confesses that 'during a period of twenty-nine years that he has familiarly conversed with them, and lived among them as their religious teacher and spiritual guide, he would hardly dare to affirm that he has any where met a sincere Christian.'

"Contrast with this the successful preaching of the Cross among the Greenlanders. There too, for nearly eighteen years an equivocal Gospel had been preached, without producing any effect upon the hearers. While the Moravian missionaries confined themselves to explaining 'the nature, and perfection of God, and his just claims upon his creatures,' the poor heathen were bound up and frozen like their own icy mountains. But in reading to them the affecting scenes of Gethsemane and Calvary, the heart began to melt in tenderness, contrition

faith and love. They begged to have the story repeated, and it was to them as 'life from the dead.' pp. 442—445.—*Southern Churchman.*

### INFLUENCE OF EARLY IMPRESSIONS.

It is reported of a man, eminent for his talents, his elevated situation in life, and his dissipation, that one evening, while sitting at the gaming table, he was observed to be unusually sad. His associates rallied him upon his serious aspect. He endeavored, by rousing himself, and by sallies of wit, which he had always at command, to turn away their attention, and throw off the transient gloom. Not many moments transpired, before he again seemed lost in thought, and dejected, by some mournful contemplation. This exposed him so entirely to the ridicule of his companions, that he could not defend himself. As they poured in upon him their taunts and jeers, he at last remarked, "well, to tell the truth, I cannot help thinking every now and then, of the prayers my mother used to offer for me at my bedside, when I was a child. Old as I am. I cannot forget the impressions of those early years." Here was a man of highly cultivated mind, and of talents of so high an order as to give him influence and eminence, notwithstanding his dissolute life; and yet neither lapse of years, nor acquisition of knowledge, nor corroding cares, nor scenes of dissipation, could obliterate the effect which a mother's devotions had left upon his mind. The still small voice of a mother's prayers rose above the noise of guilty revelry. The pious mother, though dead, still continued to speak, in impressive rebuke, to her dissolute son. Many facts might be introduced, illustrating the importance of this duty. The following is so much to the point, and affords such cheering encouragement, that I cannot refrain from relating it.

A few years since, a gentleman from England brought a letter of introduction to a gentleman in this country. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought letters of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention.—Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But oh, how changed?—He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation, he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he bowed to his Maker.—This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. And God made this the instrument of leading him from the dreamy wild of infidelity to the peace and joy of piety. His parents had long before gone to their rest; but the prayers they had offered for and with their son, had left an influence which could not die. They might have prayed ever so fervently for him, but if they had not prayed with him,—if they had not knelt by his side and caused his listening ear to hear their earnest supplications, their child might have continued through life unreconciled to his Maker.—*Youth's Companion.*

### DECLENSION IN RELIGION.

A certain writer remarks that declension in religion generally begins in the closet—his meaning doubtless is, that decline in ardent piety, has its origin in the neglect of private devotion, in which case, close communion with God is interrupted or broken off, the name and something of the form may remain, but the power of vital godliness is lost. The letter may be retained, but the spirit is absent. The inward glow, the sensible hungering and thirsting after righteousness—the pleasing sensations of lively hope, ardent charity, and humble and living faith, are no longer felt and enjoyed.

This inward declension is apt to be visible in the external appearance or conduct—an indifference to the house and worship of God, on ordinary occasions,—or dullness, hardness, and want of ardor when there; a disrelish for plain experimental and practical sermons, or truly spiritual things; a fondness of novelty; a restlessness in leaving the regular place of worship, neglecting their own meetings, and going in quest of something to gratify curiosity; unsettled and unstable, worldly minded—no time for spiritual exercises, for reading, meditation and prayer; no relish for religious conversation. The heart, the poor heart, once a receptacle of grace, "empty of him who all things fills," and filled with the love of pleasure and the world, out of its abundance the mouth speaketh. Spiritual torpor supplies the place of ardent zeal; harps hung upon the willows—conformed to the world—wells without water, clouds without rain, "wo to them that are at ease in Zion."—*Western Methodist.*

### THE HAPPY MAN.

\*\*\* When he came to the church door, he found a man in rags, to whom he wished a good morning. "I never had a bad morning; for every morning, if I am pinched with hunger, I praise God. If it is rain or snow or hail, whether the day is serene or tempestuous, I praise God, and there-

fore I never have a joyless morning. If I am miserable in outward circumstances and despised, I still praise God. You wished me to be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe his will is always good in whatever he does, or promises to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God." "But what would you say, if God should thrust you down to hell?" "I have two arms, humility and love, with which I hold fast my incarnate God and Saviour and cannot let him go; and I would rather be in hell with God, than in Heaven without Him."

The divine, astonished at the poor man's answers asked him of God. "Where did you find Him?" "Where I left the world." "Where did you leave Him?" "With the pure in heart."—"What are you?" "I am a king." "Where is your kingdom?" "In my own heart. I have learned to rule my appetites and passions, and that is better than rule any kingdom in the world."—"How were you brought into this happy condition?" "By silence, spiritual meditation; and union with God. Nothing below God could satisfy my desires. I have now found him, and in him I have found peace and rest."—*Christian Intelligencer.*

From the Episcopal Recorder.

### SUNDAY AT AIX, NICE, ETC.

The following are the concluding extracts given by the Christian Observer, from Mrs. Sherwood's "Sabbaths on the Continent."

We spent the morning of the Sunday in our usual religious exercises, and as I have had occasion to observe on many similar opportunities, found a sweetness in the simple reading of the Bible, which we never could have derived from any human treatise; but the Bible was the only book we had; and here perhaps it would not be amiss to remark, what I have often observed, that where persons who travel much are pious, they are generally less confused and more simple in their religious course and religious principles, than persons who stay much at home, and I have often attributed this fact to two causes; the first is, that the world sits looser upon wayfaring persons than upon others; and the second, that they cannot bear about with them the multitude of religious treatises which encumber the tables of the professor, who sits at home, and are hence driven (with the Divine blessing) to a more direct study of the Sacred Volume itself.

It would be but repetition to describe what we saw in the streets. As we had seen things at Boulogne, at Paris, at Dijon, at Lyons, so we saw them at Aix. The streets were filled with idle, dissolute persons, the Churches were nearly empty, the houses of entertainment crowded, the theatres were open, the gardens of pleasure abounding with company, and in the very hotel where we had taken refuge, was a large hall, where fathers wasted their children's sustenance around the billiard table. We had set out to walk in a state of much mental peace, but we all experienced a feeling of sadness as we returned to our apartments, and one of us exclaimed, under a sense of discouragement, not altogether consistent with the assurance we ought always to entertain of the Divine goodness and mercy, "these things are inexplicable—why is Satan permitted to reign so long, and with so complete a sway? There seems to be as little religion in this town as if it were a town of professed heathenism, and no means that we can discern of bringing any one to the knowledge of his error.".... Two servants brought in dinner, the one was an elderly female, and the other a young man. There was nothing in either of them which attracted our attention; they came and they went, setting one strange dish after another before us, and frequently talking to each other in their own provincial dialect, which was totally inexplicable to us; at length the woman disappeared having removed the last dish, but the young man lingered about the room, and when the door was shut he came close to me, and addressing me in a low voice, said, "You are a Protestant, will you tell me wherein the Protestant religion differs from ours?" We were startled at the question, which, though easily asked would have required a twelvemonth if taking point by point, to have answered with any clearness; I however took up a Bible in my hand, and showing him what it was, I informed him, that we, as Protestants, professed to accept all that was found in Scripture as articles of faith, and to reject all that was added thereto by the word of man. This was a simple statement, which he instantly comprehended.

This difficulty being removed, he opened himself farther, and acknowledged himself to be in deed and truth a Protestant, confessing that such was the laxity of all about him; that the state of feelings as it regarded religion was never examined either by his master and mistress or fellow-servants. We were astonished at many things which he said, which argued a degree of knowledge far exceeding that of a papist, and put the question to him, "Where and how did you obtain this knowledge?" He then informed us, that "a few years before, an English lady passing through Aix, and remaining a Sunday at that inn, had given him a New Testament, which Testament," he added, "he had read every night since that period;" and to all appearance the Sacred Volume had done its work according to the promise, "My word shall not return unto me void, but it shall prosper in the thing whereto I sent it."—*Isaiah lv. 11.*

The young man was a humble Christian, he was a babe in Christ, thirsting for still more of that precious milk of the Gospel of which he had already tasted the inexpressible sweetness. We could not learn the name of the lady who had thus benefited the young man; but should this little volume fall into her hands, it may be sweet to her to find again after many days, the bread which she was the means of casting upon the water.

The poor young man had never seen an Old Testament, which my young people understanding, went out into the streets, and bought the



only Bible which could be met with in the town it was an old one, and a bad translation; but the tears with which the poor young man received it left so sweet an impression on our minds, that we set down our Sunday at Aix as the happiest, on the whole, which we had till then enjoyed on the Continent.

The last place mentioned is Cigiano. I am grieved, however, that my last paper should be filled with the darkest view of human corruption which I have yet given. I would willingly have concluded my communications on the bright shores of the beautiful Mediterranean, but it could not be; we were destined to visit other scenes, and to experience the contrast between the spiritual delights of Christian communion and the pure worship of God, and those hateful forms engendered by an idolatry which is the more corrupt and blasphemous from its appropriation of the most sacred names and persons to its own abominable interests.

Having concluded our usual quiet morning service, our coachman, who often acted as interpreter between his masters and the natives of the countries through which we passed came in, all glee, to inform us that there was about to be a service in one of the Churches, and a ceremony for the benefit of charity schools. "What sort of service and ceremony is this likely to be?" I asked; but at all events you and I will go," I added, addressing my son, "we can but return if we find that we do not like it." I must confess that a very strong interest has always existed in my mind respecting the Roman Catholic religion, and that whilst in Italy, I was anxious to see popery in its true colours, such as it now only appears in the Italian states in Spain, and in Portugal.

I followed my guide, and having threaded several narrow streets, came in front of a building, in a sort of a square, the door of which was thronged by persons all crowding into the Church, for such I supposed this building to be, and finding ourselves encompassed by the multitude, we were pressed forward in the stream, till we found ourselves in a sort of vestibule, of a very ordinary description, where a man stood behind a counter receiving money. On thought I, the money is to be paid before the sermon is preached, there is no dependence then to be placed on the arguments of the orator: perhaps, this may be good policy; and having mentioned to the coachman to settle this matter for our party, a small side door was opened, and we pushed through it into a kind of box, the door being instantly closed and locked behind us. But conceive our amazement and horror, to find ourselves, instead of being in a Church, as we had expected, in a regular theatre; with pit, a stage, foot lights, an orchestra; two tiers of boxes, and a gallery, and to find the light of day excluded, though it was not later than eleven in the forenoon, the candles and foot lights illuminated, the musicians playing, and the pit set forth with benches. "Here has been some mistake," I said to the vicar, "Good Cloud, let us go out, as fast as possible. You spoke of a religious ceremony, 'charitable assembly,' and here we are in a theatre. We cannot, think of staying; do open the door, and let us pass out." The man tried the door but it was locked; neither could he make the box-keeper without hear our call, on account of the noise and clamour of the people.

"What have these priests to do in this unholy place, on this sacred day?" I asked, addressing the vicar. "I have learnt from the discourse in the pit," replied the man, "that they are about to represent the betrayal, crucifixion, death, and resurrection of our Lord on the stage; they have made a play of it; and what is gathered at the door is to go for charity." I exclaimed, with horror, as did my son, and we tried the door of the box again. "It will not stay here," I said; "this is blasphemy," and my son trembled violently, for the lock of the door would not give way. The vicar, who had always pretended to be a native of Paris, shrugged up his shoulders, and seemed to feel that he too would be glad to be out of the place. In the mean time, a strange figure, with wings, whom we afterwards found to be a representative of the angel Gabriel, was come out upon the stage to speak a prologue, and the noise in the pit ceasing the same moment, we made the man in the lobby to understand that we desired to be set free.

When the door was opened we rushed out of the place, with feelings of horror that I cannot describe, and hastened out of the town into the fields, in which we wandered for sometime without being able to recover our tranquillity, for we felt that we had sinned even in setting our feet in a place where the Majesty of our Divine Saviour and the awful work which he had undertaken for lost mankind had been thus sacrilegiously violated; neither could we believe that even these poor deluded creatures could possibly be wicked enough to make a pantomimic representation of the last great act of the suffering Redeemer. We did not know then that these scenic representations of Divine things are so common even in these days in Italy, and Spain, and Portugal, as to excite neither wonder nor feeling in the spectators, and that formerly they afforded amusement to all Papal Europe, the most sacred character and persons being introduced on a common stage with every circumstance of pomp or tinsel.

The Christian Observer's review of Mrs. Sherwood's work thus concludes.

It is sometimes difficult for a Christian traveller, or even for a Christian at home, to know when he ought to be silent, and when to speak—when to remonstrate is a religious duty, the neglect of which would justly bring guilt into his conscience; and when to do so would be a violation of our Lord's injunction, of not casting pearls before swine. The gay, ungodly people in the streets [of Paris] did not, indeed, "turn and rend" our Christian and Protestant traveller; but we fear they were not much benefited by her marks of disapprobation—for this simple reason, that they did not comprehend their import—so that the pearls fell before swine. A Christian traveller must ever, like St. Paul at Athens, feel his spirit stirred within him when he contemplates a city "wholly given to idolatry"—whether the idolatry of Paganism, or of Mohammedanism, of Popery, of infidelity, or of practical ungodliness under the veil of a purer creed;—and would that there were more of a missionary feeling, a more sensitively tender conscience, in every religious breast; so that every place of resort every public vehicle, might

exhibit some one to bear testimony for God.—The way and manner, however, of so doing are questions of degree. Alexander Cruden used to carry with him a wet sponge, to wipe out of extensive inscriptions in the streets; and a Quaker once went to Italy to convert the Pope of Rome. Whitfield was thought quite as Quixotic when he tried to preach down the mountebanks at Moorfields; but though many scoffed, some remained to pray; and if every Christian had the same zeal, combining at the same "the wisdom of the serpent with the simplicity of the dove," more good might, by the blessing of God be effected than we are perhaps willing in our unbelief to think possible. If every professed Christian traveller would, like Mrs. Sherwood, carry his religion boldly with him to the scenes to which he resorts, seeking opportunities of doing good even where the case appeared hopeless—not being ashamed of his Divine Master, but confessing Him before men, keeping His Sabbaths, and being willing to bear His cross—who can say what might not be the amount of religious benefit? But there is a false, an unhallowed shame in these matters. One man, calling himself a Christian, does not like even to ask God's blessing before setting down to table with a mail-coach party: another would be ashamed to ask for the place of worship of his own communion in a foreign land, where his religion was ridiculed and despised; and many cannot bring their minds to avow their belief, or to converse upon religion, before an irreligious acquaintance. There is much ungodly cowardice in these matters; and even true Christians too often fail in "letting their light shine before men, in order that they may glorify their Father which is in heaven."

From the American Citizen, & Brooklyn Eve. Adv.

"I will say to you, that all which can now be done by all Christians, would not save the valley from being the majority of Catholics in ten years. You can have no idea of the floods of Germans, principally from Austria, that are pouring into the Valley, all Catholics. In St. Louis alone, the large church is filled every Sunday, at 10 o'clock with a German audience, who hear mass, and have afterwards a sermon in German. All these emigrants came the present year. They are nothing to the numbers that have gone into the country. Every steamboat brings more or less. Accounts that may be relied on, say, that large bodies are coming next year from Austria, the Catholic cantons of Switzerland, and the different States of Germany. Congress, you know, has granted a township of land to a body of Poles. Their agents are here, finding a place to locate their grant. That township will be a rallying point for that people, and the agents state, that many thousands of their countrymen now scattered over Europe, and thousands now in Poland intend coming to this land of liberty during the next five years. They are all staunch Catholics, and have just begun, in earnest, to come out of the valley. Many thousands of her Catholic children may be expected now, every year. Catholic countries will now send us thousands where they formerly sent none. The reason is, that Catholics emigrants tell me that multitudes are coming now, that would rather have starved than come many years ago. We have now priests and Catholic churches, so that our children "will not become heathen," or in other words, Protestant. This is the reason given by them, and is undoubtedly the true one. I have no doubt but the emigration from Ireland alone for the next five years will yearly average 50,000 to the valley. Every one acquainted with the subject rates it much higher than 100,000. But Germany, Switzerland, and Poland, are emigrating by wholesale. In a very short time, all these can vote, and the Catholic influence is now felt here powerfully, and will shortly be decisive. Emigration alone, in 10 years, will give the Catholics a complete ascendancy. But every other thing works in their favor. Their schools in the Valley are numerous even now, and educate our richest and most influential citizens' children of the Protestant class. These schools are filled to overflowing. Among non-professing Protestants, the Catholics are popular, and thousands consider them the only bulwark, against a union of church and state, which they think the eastern Christians are laboring to bring about.

"Our country is in perilous times. The west will soon be ruled by Catholics, and in spite of the efforts that can be made. Would that New England had waked to her duty some years ago, and disseminated her sterling principles, and planted her institutions in this Valley. It is now too late to succeed, though every effort ought to be made. Formerly, when a Catholic came to the United States, he found no church nor priest, and soon became a Protestant, and his children knew nothing of that faith. Now, every Catholic finds a place where his children can be brought up in that order. Every Catholic that now comes to our shores, serves to increase the danger. The number of priests and churches is already very great, in the Valley, and fast increasing. The worst is, they are becoming more and more popular with the Protestants every day. They will soon be able to carry any point by their votes. Candidates for office court the Catholics, and men in power, in places where they are plenty, direct all their aims to please them. They all vote alike, and can thus exert an influence much greater than Protestants with equal numbers."

#### THE SABBATH.

The following is a statement lately made before the British House of Commons, by Dr. Farre, who, it is said, is a regular physician of great skill, and with the experience of thirty or forty years. It is a valuable document in favor of a Sabbath.—*Sabbath Magazine.*

I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labor and dissipation.

The use medically speaking, is that of a day of rest. In a theological sense, it is a day of holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement.—A physician always has respect to the preservation of the restorative power, because if this once be lost his healing office is at an end. If I show you from the physical view of the question, that there are provisions in the laws of nature that correspond with the divine commandment, you will see from the analogy that "the Sabbath was made for man," as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of human life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven by the bounty of providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take the fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions the other six days, that

this rest is necessary to his well being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continual diurnal exertion and excitement, on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly; it abridges the length of life, and that vigor of old age, which (as to mere animal power) ought to be the object of his preservation.

I consider therefore, that in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigor to the mind and through the mind to the body, an additional spring of life imparted from this higher use of the sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, of the working of Providence in nature, will establish the truth of revelation, and consequently show that the divine command is not to be considered as an arbitrary enactment, but as an appointment necessary to man.

#### LOOKING UNTO JESUS.

The best advice which can be given in these days of excitement and trouble is, commune with Jesus, live by faith on the son of God who loved you and gave himself to die for you. In real communion with your Saviour, you will find calmness and rest. At the same time read the gospel with increased seriousness and care. Study the character of the Redeemer. Strive to imbue your soul with his spirit. See how he acted in the midst of a distracted world. Observe his patience, his condescension, his amenity, his gentleness. When you go out into the world remember your Example. Let not the miseries and sins of men turn off your mind from Jesus. All things occur under the wise and sovereign providence of your Lord, who is Head of the mediatorial dispensation. If you are his child, He is now making all things work together for your good. He will also certainly see the reward of his sufferings. His glorious plans of love are even now hastening to their accomplishment.—*Boston Recorder.*

#### WIT OR WISDOM.

Which is the most valuable for a young man to store his mind with—the wit of deistical and atheistical writers, or the wisdom of the Bible? the jests of Thos. Paine or the Proverbs of Solomon? The sarcasms of Voltaire or the sermon of Christ on the mount? The brilliant sallies of the earl of Shaftsbury or the serious and solid epistles of Paul? How miserably do they delude themselves who prefer the shallow and turbid streams of infidelity, to the "still (but clear and deep) waters" of that eternal fountain whose author is God, and whose draughts cleanse the soul from all impurity, and fit it for everlasting glory. Let every young man make the Bible his pocket companion, if he would make himself prosperous and happy in his country in this life, or acceptable to God in the life to come. It is indeed a fountain, a deep and clear fountain, while the abject of the infidel authors are nothing in comparison with it, but foul and bubbling springs.—*N. Y. Weekly Messenger.*

#### SUNDAY SCHOOLS.

I saw no class in Scotland whose conditions seemed to have so much improved, since I left the country 40 years ago, as that of the fisher-woman. I was told that it was mainly owing to the introduction among them of Sunday schools. It is rather remarkable that those vain philosophers, who have been writing for centuries and searching for plans whereby to improve the condition of man thought not of this. The experiment never yet has failed, (where there lived a community who obeyed not God nor feared man; but who lived in filth, rags and drunkenness,) but as soon as you introduce among them the order of the Sabbath, the sober decencies of religion, they are temperate, clean, clothed, and sitting in their right mind, hearing his word.—*Grant Thornburn's Journal.*

#### EXAMPLES OF PUNCTUALITY.

I was very much interested at our Sabbath School Concert, last Monday evening, in hearing the monthly report of our superintendent. Among other facts, he said he had been engaged in the Sabbath School more than six years, and had not been absent but one Sabbath during that time, (and our school is kept summer and winter,) and then it was to visit another school, as one of the committee of the Harmony Conference of Churches for Sabbath schools. And our Librarian has been absent only two Sabbaths in five years.—*Sabbath School Visitor.*

#### FIRST AND SECOND BOOKS OF ESDRAS.

A CORRESPONDENT requests us to state "the grounds on which the first and second books of Esdras are placed in the thirty-nine articles among the canonical books."

Esdras is the name used in the Septuagint for Ezra, who is believed to be the author of the book which bears his name, and also by many, of the book of Nehemiah. Of this, he was thought to be the author by Athanasius, Epiphanius, Chrysostom, and other eminent fathers of the Church. This belief was entertained by the Jews, in consequence of which they reckoned these two books as one volume, dividing them into the first and second books of Esdras. This division is recognised in the Latin and Greek Churches, and was in common use when the articles were prepared.—*Episcopal Recorder.*

#### MARTYRS.

According to the calculations of some, about 200,000 Christian Protestants suffered death, in seven years, under Pope Julian; no less than 100,000 were massacred by the French in the space of three months; the Waldenses who years the Jesuits destroyed 900,000; under the Duke of Aiva 36,000 were executed by the hangman; 150,000 by the Irish massacre: besides the vast multitude of whom the world

could never be particularly informed, who were proscribed, starved, burnt, buried alive, smothered, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or otherwise suffered, in their church or state prisons. According to some, the whole number of persons massacred since the rise of papacy, including the space of 1400 years, amounts to 50,000,000.—*Buck's Expositor.*

#### AN IRRELIGIOUS HOME.

"If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling: of a home, to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, untaught in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth—which last long, even though they may for a season be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, may commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace! How great how unspeakable is the happiness of a land where homes like this are common!—*Rose's Hulsean Lectures.*

From "A Walk About Zion."

#### FORMS OF PRAYER.

If all ministers had that power of intellect, and that facility of expression and readiness of utterance by which they could pour forth on the spur of the moment a strain of devotion as intelligent and edifying and spiritual as that contained in the precomposed liturgy; and if they were always when called upon to lead the devotions of others, in a truly devotional frame of mind, we should think that this mode of conducting public worship had some decided advantages over a prescribed form of prayer, though even then in other particulars we should regard it as wanting decided advantages, which a pre-script form of prayer possesses.

But there are several things here supposed, which we cannot expect to find in all those who minister at the altar. Not one in ten of those who minister at the altar can present their thoughts, in a form as correct, and impressive, and as well calculated to produce deep effect on the spur of the moment, as if they had previously written what they had to offer.

Prayer is the most difficult kind of composition. The fact, that in the various manuals of devotion, composed by ministers of different denominations we have so few good prayers, is a striking proof of this remark.

In further illustration of the same idea, I will here state an incident which is somewhat to the point.

A young gentleman who was educated a Congregationalist, was spending some weeks at a watering place, shortly after he had been brought to a knowledge of the truth. It was at that early period with him in his religious experience when the heart beats warm with the various emotions which swell and refresh it, in that new world of light and love into which it has been born from above. A young friend was associated with him on this occasion, who was just beginning the first exercises of his untutored ministry. At this watering place, the company, as usual was blest with the presence of no small number of experienced and devoted clergymen, whose excessive labors rendered a visit to the springs indispensable to their refreshment and health. Among these was one of more than ordinary talent and distinction, from the far eastern seaboard, whose fervor of piety, depth of feeling, and copious, fervid flow of language, gave an interest and pathos to his devotional exercises which are seldom excelled. In one word, it was the devout and heavenly-minded Payson. It would at any time have proved a cordial to any one more languid heart to have followed the aspirations and breathings of his soul of fire while he drew near the mercy-seat to speak to the great God of Heaven.

One day the young gentleman above referred to, was invited by his clerical companion and friend, to accompany him to the lodgings of this man of God. It was an interview long to be remembered. They were both delighted with Payson's wonderful conversational powers, with the clearness of his mind, the depth of his piety, and the wisdom of his counsel. They conversed with him freely upon a variety of subjects connected with the Christian life and the sacred ministry. Among other things the young minister asked counsel of his more experienced brother, how best he might conduct the public devotional exercises of his people. His reply was prompt and clear.

"There are but two ways," said he—"a careful previous preparation, or no previous preparation at all. A few gifted men whose command of language is prompt and easy, and whose hearts overflow with devout affections, may safely forego all preparation, and venture upon public prayer with no other guide than the feelings of their own warm and pious hearts. Less favoured and ready men, when unusually devotional, may sometimes succeed well in the same way. But when the heart is less sensitive and devotional than it should be, where utterance is not ready, and language does not flow with copious ease, the only proper the only tolerable way is to study and prepare every public prayer with the utmost attention. If, therefore, God has given you great and commanding talents, a ready flow of utterance, great power of language, a warm and devotional heart, you

may venture to lead the devotions of the congregation extemporaneously; but if not, you ought to study your prayers no less than your sermon." "I hope my clerical friend," says the young gentleman in a communication from which I have drawn the preceding particulars, "derived lasting benefit, in his way, from these just and judicious remarks. The one I made of them was different perhaps from what either of these good men would have expected.—Weighing them afterwards in my mind, I reflected that men of readiest utterance are not always men with most pious hearts; that in cases where these excellencies are united, the fervor of the spirit is unequal, and may falter and fail at the urgent moment of necessity, and that so overwhelming a proportion of ministers have little fluency of utterance, that it would be far wiser and best to require all to make careful preparation. Some soaring flights might possibly be restrained, but the average elevation would be greatly increased. I plainly saw therefore that preconceived forms possessed, upon the whole, manifest and great advantages. At this point I was constrained to ask myself whether it was best or not to entrust the preparation of these precomposed forms to the content individuals who are to offer them.—Would they not attain higher average excellence if written by the most able ministers? Would they not be still more improved by selecting the most perfect parts of many of the ablest prayers which have been composed and offered in the Lord's house? To my mind the reply to these questions was so obvious, that I felt myself constrained to turn to the liturgy of the Episcopal Church."

This was thoroughly examined. The examination changed all his plans for life. He became an Episcopalian. He went through a course of studies preparatory to the ministry. In the ministry of the Episcopal Church he labored for many years successfully, receiving multiplied tokens of divine approbation. And he now bears the office of a Bishop, exerting far-felt influence in building up religious institutions, and extending the kingdom of Christ through our sin-desolated world.

In the view of the eloquent and talented Payson, then, it required no common powers to conduct public worship to the highest possible edification without studied and premeditated prayer. And this corroborates the truth of what has been already said in this chapter, in relation to the certainty that in nine cases out of ten the prayers of the public sanctuary would be conducted to as much edification, by extemporaneous devotions, as by a precomposed form.

\* We happen to know that advice precisely similar to this has been addressed to the students at the Theological Seminary at Princeton, by one of the senior Professors.—*Ed.*

From the New York Observer.

#### SURPRISING CHANGE.

Mr. Homan Hallock, Missionary Printer, at Smyrna, on his arrival in this country for the purpose of procuring founts of Armenian type, relates the following incident:—

After an absence of nine years, he says, amid the darkness of a moral midnight and the desolate waste of oppression, to find myself once more in a land where honor and principle and the fear of God have an existence, was exceedingly refreshing.

Taking passage from Boston toward my native home, in the western part of the state, my eye soon fell upon a small native grove of young trees, and the thought instantly occurred, what nobleman has a palace back of this delightful park?—for I had scarcely seen a tree growing in its native soil, during my absence. While seven years resident at Malta, I had scarcely seen four yards of native green, and I felt I repaid one day for a walk of some miles, when by the banks of a river barely sufficient to water two or three small vegetable gardens, I reclined on a delicious meadow, two feet wide, and it was be three yards in length.

As we passed swiftly along the rail road I was often obliged to cover my face from my fellow passengers; almost ready to murmur that my dear companion and children were not with me to enjoy these scenes and mingle their tears with my own.

These natural beauties, which every where meet me, are not, however, to compare with the kindness of friends before unknown, and the greetings of my former acquaintances, many of whom have advanced from youth to manhood, and not a few exhibit a moral change in their character still more impressive.

In—, where twelve years since I had resided, was a man whom I had regarded as in the broad way to destruction. He was a silver-sunth, who labored with his doors closed on the Sabbath, and was a blasphemer. His shop was in no state of order, and his person was neglected; and I had no doubt that after a few years he would be laid in the grave, and his body and memory rest there together in infamy, while his soul should go to appear before God.

As I passed through this delightful village, among other enquiries, I asked—"What has become of poor —?" "Sir," said my friend, "you must go and see that man gather his joyful family affectionately together morning and evening, and read with them from the scriptures of truth, and lead them in their prayers to the Saviour—whom he now loves!—That fine block of buildings yonder," he continued, "owned by him in connexion with another, and those windows studded with plate, show you how the Lord has prospered him."

I stepped into his shop, although I could spare but a moment, and after the usual salutations, I remarked, (for I was impressed with the surprising change in his appearance,) "Mr. —, I cannot help saying that I have very great satisfaction in seeing in your face that look of sobriety and seriousness. When I last saw you, I was afraid for what was before you." He replied, "You do not see in me marks of all that ought to be in me, but I trust that I am, through grace, changed from what I was. Come, sit down!—I want to talk half a day with you." I would gladly have heard from himself more of the particulars of his hopeful conversion, but could not tarry, as I had an appointment at the moment.

After leaving him, I learned from a Christian acquaintance, that a widowed lady, seventy years of age, who was still persevering in her efforts for the salvation of her fellow beings and the advancement of Christ's kingdom, followed



astute in endeavoring to avoid detection, and to dispense with all tangible proofs of their existence."



